

THE MALTHUSIAN HERALD.


DEVOTED TO THE SOLUTION OF THE GREAT SOCIAL
PROBLEM.

No. I.

JUNE, 1891.

ONE PENNY.


INTRODUCTION.

 HE MALTHUSIAN HERALD is hereby issued with the object of inducing its readers to limit their family within the means of subsistence, knowing, as I do, from thousands of letters I have received, that the writers of the same are in most instances at their wits end to know what to do either from poverty or illness, and in many cases from both—as having more children means less for those already only half provided for. Any reader wishing to make the MALTHUSIAN HERALD better known can do so by sending me a stamped directed book-wrapper, or envelope, and I shall be pleased to send copies for distribution among their friends.

SEXUAL MORALITY.

*(Reprinted, by permission, from the "Weekly Times and Echo," of
February 15th, 1891.)*

THE LIMITATION OF FAMILIES.

 HE library of the Memorial Hall, in Farringdon Street, was densely crowded on Friday evening by an audience of both sexes, who assembled to hear a discussion on "Sexual Morality," with special reference to the limitation of families, to be conducted by Mr. A. F. Hills, of the Vegetarian Society, and Dr. T. R. Allinson and half-a-dozen supporters of their respective views. Indeed, while almost all standing room was occupied, several hundreds waited outside unable to gain admission till an imperative message was sent from the chair at half-past nine to re-open the door. Mr. W. Old-

field occupied the chair, and explained that the leaders of the debate would each be restricted to twenty minutes ; that three other speakers on each side would be allowed ten minutes each ; and then the openers would each be given a quarter of an hour. No vote would be taken, the sole object of the discussion being the elucidation of the truth.

Mr. HILLS took as his keynote that perfect chastity, save for the purposes of procreation, was incumbent on all. He said emphatically that people had no right to have more children than they could support. The ideal of perfect purity was not ascetic celibacy, but perfect love on the physical, mental, psychical, and spiritual



UNLIMITED FAMILY.

planes ; and he would assert that this entire purity was not only possible but easy. The methods recommended by Bradlaugh and Besant, and others, had led to terrible immorality—a remark which evoked a roar of remonstrance and hisses. On the ground that our bodies were the temples of the Holy Ghost, he urged that men should aim at the ideal of pure and consecrated lives.

Dr. T. ALLINSON said Mr. Hills had conceded so much that it was difficult to reply to him. They agreed that men should not have more children than they could support, but differed as to the mode of restriction. The ideal Mr. Hills had set up was very pretty, and

sounded well, but was so lofty that men could not, and never would live up to it. Facts compelled him to take a lower standard, and physiological science showed that a moderate exercise of the human functions was best for both sexes. No matter what precautions were taken, the passions could not be kept wholly under subjection, and even races of mankind who subsisted on Vegetarian diet were notoriously given to the indulgence of the passions. He advocated early marriage and restriction of the family. The evils of large families were many—poverty, reduction of the standard of wages, overcrowding, disease, and crime. Emigration was only a remedy till foreign lands were full; vegetarianism was good but insufficient; abstinence was impracticable; and Malthus's proposal of late marriages involved early excesses and prostitution. The only effectual remedy was prevention by positive checks, which would bring about sexual purity, domestic comfort, social happiness, and individual health.

Mr. HEATON protested against Dr. Allinson's low estimate of his fellow men. As an old seaman he would testify that hundreds of men could live in perfect health out of sight by the year together from women. He denounced the use of checks, but disagreed from Mr. Hill's dictum that sensual intercourse should only be indulged in for actual procreation.

Dr. DRYSDALE entirely supported the arguments of Dr. Allinson, whose speeches gave him as high an opinion of his head as of his heart. There were three ways of limiting families—by the method suggested by Malthus, that women should not marry till they were thirty-five, which was impracticable; that men should remain perfectly pure—that would do, as Mr. Heaton said, while at sea; and lastly that married people should adopt the simple common-sense plan universally used in the West-end and in France. (See lists of Contraceptives.)

Mr. BOURNE said until we have filled the earth we are not in position to say there is no room for more. He would not restrict cohabitation to procreation. Malthus' predictions were not fulfilled and his theories were exploded. All checks were detrimental to health, and in nine cases out of ten were resorted to for purposes of unbridled sensuality and lust.

Mrs. THORNTON SMITH said that she was one of some two or three hundred people who, although standing perfectly orderly and quiet outside the street doors, were ordered off by a person purporting to be an official of the Memorial Hall, who threatened to send the police to disperse them. As a woman she was glad the meeting had been held, but regretted that religious matters had been introduced. Speaking as a woman who knew what positive

and negative checks were, she denied the assertion that nine out of ten who resorted to preventive checks were the vicious. Hundreds of people used them when maintaining the conjugal relationship faithfully, simply to prevent the overcrowding they could not help. What right had men who knew nothing of the pangs of child-bearing to force their wives to endure them? What do you men really know about it! You know *nothing* of the pain, and weakness, and disease some of you unthinkingly condemn us to bear year after year till the mothers of your many children die of exhaustion and leave them



LIMITED FAMILY.

for others to bring up. And you who seek to enforce this unnatural celibacy which some of you recommend to the married as the only alternative, know well enough what is the result as far as men are concerned—the increase of prostitution—and, even where man and wife respect the marriage bond, their gradual estrangement, and the souring of both lives. [I wish there were ten thousand noble women like Mrs. Thornton Smith, to speak as she spoke from every plat-

form in England, where decent married men and women could hear them.—ED.]

Mr. F. T. DOREMUS declared that medical men were generally agreed that no method of prevention could be used without injury to one or both parties. Checks demoralised and debased, and those who advocated them were tending to break down the pure relations of the sexes. The only remedy for over-population was abstinence. —The Chairman having asked if any one in the meeting wished to speak on Dr. Allinson's behalf, a

Mrs. VIBERT responded, but rather to the surprise of the majority of the meeting, while advocating strenuously the limitation of the family, and supporting it by the record of her own married life, disclaimed the right or advisability of women to adopt checks.

Mr. HILLS, in reply, said he did not believe there was any harm in discussions like that of the evening, but he must confess to the oppression and humiliation he had experienced in listening to the evident appreciation of so low a standard of public and private and medical duty. He protested against the term "animal" as applied to man, with all his force, and he said that the standard of manhood advocated that night, and applauded so overwhelmingly, was that of pigs. For his own part he should go home more enthusiastically resolved than ever to preach purity, and to protest against the right of men or women to seek the gratification of the senses for purposes of mere pleasure.

Dr ALLINSON, in closing the discussion, said they had, he thought, had a good time of it. It had been made much of that the restriction of families was unnatural. Of course it was—just as cooked food, clothing, and the habitation of houses were unnatural; but it was the duty of wise and civilised men to fight and overcome nature, just as they sought immunity from lightning by a conductor, or from drowning by the use of a cork jacket. Besides, in a really natural state, men and women did not breed so rapidly: families of more than three or four being rare among savages. It was only when we abused nature that she turned round on us, and left us to increase and multiply till war, pestilence, and famine came in to bring about a proper balance. As to the statement that positive checks were unhealthy, as a medical man he unhesitatingly denied it. There were of course healthy means and unhealthy means, and if the former were used a woman who did not bear children till she was twenty-two or twenty-three, and then only in moderate numbers and at intervals of three or four years was just as healthy at five and thirty as her sister who had not used them and had still remained childless. He protested with all his force against the insinuation of one speaker that knowledge of this kind on the part of the woman

brought about licence. He, as a doctor, could tell them that it was not the sensible woman who familiarised herself with these subjects that went astray, but the uninformed, careless girl, who got into trouble before she knew it. Let married people be wisely happy in their mutual conjugal society, and the result would be domestic comfort, happy homes, and sexual purity.

THE GREAT SOCIAL PROBLEM.



IT is well known that few people are willing to listen to a discussion of the morality or immorality of limiting the number of children in a family. On the one side are many worthy physicians and clergymen who, without listening to any arguments, condemn every effort to avoid large families; on the other, are numberless wives and husbands who turn a deaf ear to all warnings and eager to escape a responsibility they have assumed, hesitate not to resort to the most dangerous and immoral means to accomplish this end.

John Stuart Mill says: "So complete is the confusion of ideas on the whole subject, owing in a great degree to the mystery in which it is shrouded by a spurious delicacy, which prefers that right and wrong should be mis-measured and confounded on one of the subjects most momentous to human welfare, rather than that the subject should be freely spoken of and discussed. People are little aware of the cost to mankind of this scrupulosity of speech. The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language. All experience shows that the mass of mankind never judge of moral questions for themselves, never see anything to be right or wrong until they have been frequently told it; and who tells them that they have any duties in the matter in question, while they keep within matrimonial limits?" (From "Elements of Political Economy.")

I wish you to lay aside all prejudice and examine this most important social question.

Let us first inquire whether there is such a thing as *over-production*—having *too many* children. Unquestionably there is. Its disastrous effects on both mother and children are known to every intelligent physician. Two-thirds of all cases of womb diseases, says Dr. Tilt, are traceable to child-bearing in feeble women. Hardly a day passes that a physician in large practice does not see instances of debility and disease resulting from over-much child-bearing. Even the lower animals illustrate this. Every farmer is

aware of the necessity of limiting the offspring of his mares and cows. How much more severe are the injuries inflicted on the delicate organisation of woman ! A very great mortality, says Dr. Duncan, of Edinburgh, attends upon confinements when they become too frequent.

The evils are likewise conspicuous in the children. Dr. Hillier writes : " There is no more frequent cause of rickets than this. Puny, sickly, short-lived offspring follow over-production. Worse than this, the carefully-compiled statistics of Scotland show that such children are peculiarly liable to idiocy. Adding to an already excessive number, they come to overburden a mother already overwhelmed with progeny. They cannot receive at her hands the attention they require. Weakly herself, she brings forth weakly infants, and so are the accumulated evils of an excessive family manifest."

When either parent suffers from a disease which is transmissible, and wishes to avoid inflicting misery on an unborn generation, it has been urged that they should avoid children. Such diseases not unfrequently manifest themselves after marriage, which is answer enough to the objection that if they did not wish children they should not marry. There are also women to whom pregnancy is a nine months torture, and others to whom it is nearly certain to prove fatal. Such a condition cannot be discovered before marriage, and therefore cannot be provided against by a single life. Can such women be asked to immolate themselves ?

In view of the injuries of excessive child-bearing, a man of genius and sympathy, Dr. Raciborski, of Paris, took the position that the avoidance of offspring to a certain extent is not only legitimate, but should be recommended as a measure of public good. " We know how bitterly we shall be attacked," he says, " for promulgating this doctrine ; but if our ideas only render to society the services we expect of them, we shall have effaced from the list of crimes the one most atrocious without exception, that of child-murder, before or after birth, and we shall have poured a little happiness into the bosoms of despairing families, where poverty is allied to the knowledge that offspring can be born only to prostitution or mendicity. The realisation of such hopes will console us under the attacks upon our doctrines."

It has been eagerly repeated by some that the wish to limit offspring arises most frequently from an inordinate desire of indulgence. I reply to such that they do not know the human heart, and that they do it discredit. More frequently the wish springs from a love of children. The parents seek to avoid having more

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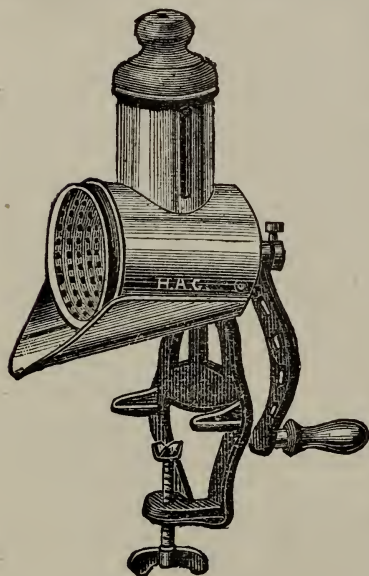
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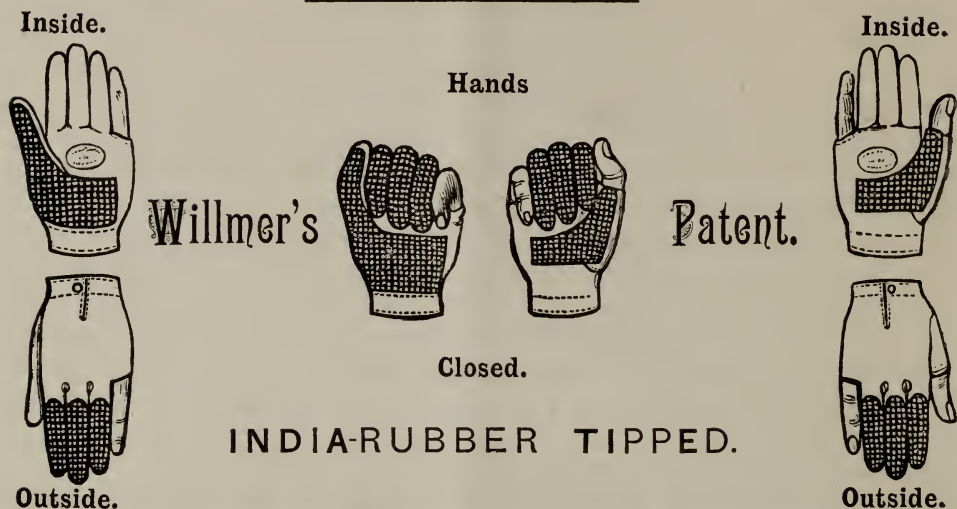
Men are very ready to find an excuse for self-indulgence, and if they cannot get one anywhere else, they seek it in religion. They tell the woman it is her duty to bear all the children she can. They refer her to the sturdy, strong-limbed women of the early colonies, and expect her to rival them in fecundity. They do not reflect that she has been brought up to light indoor employment, that her organisation is more nervous and frail, that she absolutely has not the stamina required for many confinements.

Moreover, they presume too much in asking her to bear them. If a woman has a right to decide on any question, it certainly is as to how many children she shall bear. Wives have a right to demand of their husbands at least the same consideration which a breeder extends to his stock. "Whenever it becomes unwise that the family should be increased," says Sismondi again, "*justice and humanity* require that the husband should impose on himself the same restraint which is submitted to by the unmarried."

An eminent writer on Medical Statistics, Dr. Henry MacCormac, says: "The brute yields to the generative impulse when it is experienced. He is troubled with no compunction about the matter. Now, a man ought not to act like a brute. He has reason to guide and control his appetites. Too many, however, forget, and act like brutes instead of as men. It would, in effect, prove very greatly conducive to man's interests were the generative impulses placed absolutely under the sway of right reason, chastity, forecast, and justice."

There is no lack of authorities, medical and non-medical, on this point. Few who weigh them well will deny that there does come a time when a mother can rightfully demand rest from her labours in the interest of herself, her children, and of society. When is this time? Here again the impossibility meets us of stating a definite number of children. There are women who require no limitation whatever. They can bear healthy children with rapidity, and suffer no ill results; there are others—and they are the majority—who should use temperance in this as in every other function; and there are a few who should bear no children at all. It is absurd for physicians or theologians to insist that it is either the physical or moral duty of the female to have as many children as she possibly can have. It is time that such an injurious prejudice was discarded, and the truth recognised, that while marriage looks to offspring as its natural sequence, there should be inculcated such a thing as marital continence, and that excess here as elsewhere is repugnant

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to morality, and is visited by the laws of physiology with certain and severe punishment on parent and child.

Continence, self-control, a willingness to deny himself,—that is what is required from the husband. But thousands of suffering women in all parts of our land state that this will not suffice; that men refuse thus to restrain themselves; that it leads to a loss of domestic happiness and to illegal amours, or that it is injurious physically and mentally, that, in short, such advice is useless, because impracticable.*

To such sufferers I reply that nature herself has provided to some extent against over-production, and that it is well to avail ourselves of her provisions. It is well known that women, when nursing, rarely become pregnant, and for this reason, if for no other, women should nurse their own children, and continue the period until the child is at least a year old. Be it remembered, however that nursing, continued too long, weakens both mother and child, and, moreover, ceases to accomplish the end for which it is recommended.

Another provision of nature is, that for a certain period between her monthly illnesses every woman is sterile. The vesicle which matures in her ovaries, and is discharged from them by menstruation, remains some days in the womb before it is passed forth and lost. How long its stay is we do not definitely know, and probably it differs in individuals. From ten to twelve days at most are supposed to elapse after the *cessation* of the flow before the final ejection of the vesicle. For some days after this the female is incapable of reproduction. But for some days *before* her monthly illness she is liable to conception, as for that length of time the male element can survive. This period, therefore, becomes a variable and an undetermined one, and even when known, its observation demands a large amount of self-control.

What, then, is left to her whom an inconsiderate husband does not spare, and in whom the condition of nursing does not offer—as sometimes it does not—any immunity from pregnancy?

Is it amiss to hope that science will find resources, simple and certain, which will enable a woman to let reason and sound judgment, not blind passion, control the increase of her family?

Were they familiar to intelligent physicians, yet, with a wise discrimination and a conscientious regard for morality, they could not reveal them except where they were convinced that they will not be abused. Therefore they, as a rule, have refrained from discussing the subject.

* See list of contraceptives.

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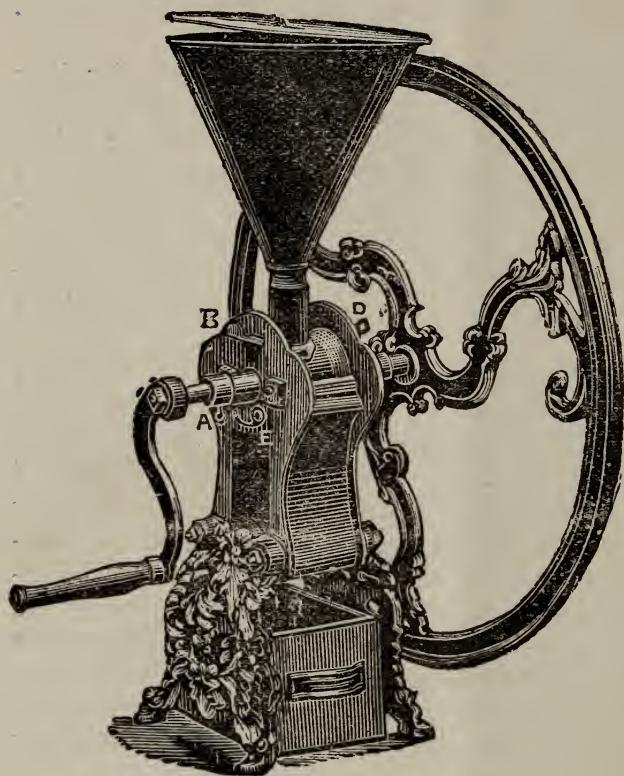
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Let women be warned in the most emphatic manner against the employment of the secret methods which quacks in the newspapers are constantly offering. Such means are the almost certain cause of painful uterine diseases, and of shortened life. They are productive of more misery by far than over-production itself. "The workings of nature in this, as in all other physiological processes," says Dr. Gaillard Thomas, "are too perfect, too accurately and delicately adjusted, not to be interfered with materially by clumsy and inappropriate measures adopted to frustrate her laws."

None of these clumsy expedients is more frequent than the injection of drugs. None is more hurtful. It is almost certain to bring on inflammation and ulceration. "We are prepared to assert," says the editor of an ably-conducted medical journal, "that fully *three-fourths* of the cases we have met of the various forms and effects of inflammation of the uterus and appendages in married women are directly traceable to this method of preventing pregnancy."

Equally injurious to the husband is the habit of withdrawal. Nervous prostration, paralysis, premature debility and decay are its frequent consequences.

On the contrary, when that due moderation which medical skill inculcates is employed to attain the same end, the danger seems less. "Long observation proves to us," says the editor of a prominent medical journal of this country, "that such are the healthiest women in the world."*

John Stuart Mill writes "that little improvement can be expected in morality until the producing large families is regarded with the same feeling as drunkenness, or any other physical excess." Dr. Drysdale, in commenting on these words, adds: "In this error, if error it be, I also humbly share."

"When dangerous prejudices," says Sismondi, "have not become accredited, when our true duties towards those to whom we give life are not obscured, no married man will have more children than he can bring up properly."

Such is the language of physicians and statesmen. But a stronger appeal has been made for the sake of morality itself. The detestable crime of *abortion* is appallingly rife. This fashionable murder, how are we to stop it? Hundreds of vile men and women subsist by this slaughter of the innocents, and flaunt their ill-gotten gains in our public thoroughfares. Their advertisements are seen in the newspapers; their soul and body-destroying means are

* Dr. N. K. Bowling, National Journal of medicine and Surgery, October, 1868.

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It being most desirable to obtain a positive check, one that cannot fail or impede the natural pleasure of the husband, or be in the least injurious to the wife. The only true, safe, unfailing medium is a very fine, thin impervious "Letter" to envelop the male intromittent organ and retain the fertilising fluid, thus preventing its contact with the female organs of generation.

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hawked in every town. With such temptation strewn in her path, what will the woman threatened with an excessive family do? Will she not yield to evil, and sear her conscience with the repetition of her wickedness? Alas! daily experience in the heart of a great city discloses only too frequently the fatal ease of such a course.

THE CRIME OF ABORTION.

From the moment of conception a new life commences; a new individual exists; another child is added to the family. The mother who deliberately sets about to destroy this life, either by want of care, or by taking drugs, or by using instruments, commits as great a crime, is just as guilty, as if she had strangled her new-born infant, or as if she had snatched from her own breast her six months' darling and dashed out its brains against the wall. The crime she commits is *murder, child-murder*,—the slaughter of a speechless, helpless being, whom it is her duty, beyond all things else, to cherish and preserve.

This crime is common. It is fearfully prevalent. Hundreds of persons in every one of our largest cities are devoted to its perpetration. It is their trade. In nearly every village its ministers stretch out their bloody hands to lead the weak woman to suffering, remorse, and death. Those who submit to their treatment are not generally unmarried women who have lost their virtue, but the mothers of families, respectable, *Christian* matrons, members of church, and walking in the better class of society.

I appeal to all such with earnest and with threatening words. If they have no feeling for the fruit of their womb; if maternal sentiment is so callous in their breasts, let them know that such produced abortions are the constant cause of violent and dangerous womb diseases, and frequently of early death; that they bring on mental weakness, and often insanity; that they are the most certain means to destroy domestic happiness which can be adopted. Better, far better, to bear a child every year for twenty years than to resort to such a wicked and injurious step; better to die, if needs be, in the pangs of childbirth, than to live with such a weight of sin on the conscience.

There is no need of either. By the use of the sheath I have mentioned it is in the power of any man to avoid the evils of an excessive large family, without injury and without criminality. (See list, of contraceptives.)

I feel obliged to speak in plain language of this hidden sin, because so many are ignorant that it is a sin. Only within a few years have those who take in charge the public morals spoken of it in such terms that this excuse of ignorance is no longer admissible.

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The chiefest difficulty, however, has been, that while women were warned against the evils of abortion, they were offered no escape from the exhaustion and dangers of excessive child bearing. This difficulty, having been fully recognized and fairly met. Should my position be attacked, however, the medical man must know that in opposing these views, he opposes those of the most distinguished physicians in Europe; and the theologian should be warned that when a neglect of physical laws leads to moral evil, the only way to correct this evil is to remedy the neglect. In this case the neglect is in over-production,—the evil is abortion.

ANNUAL MEETING OF THE MALTHUSIAN LEAGUE

(Reprinted, by permission, from the "Weekly Times and Echo," of May 16th, 1891.)

OUTH-PLACE INSTITUTE, FINSBURY, was well filled, both in area and gallery, on Tuesday evening on the occasion of the annual meeting of the Malthusian League. Ladies not only occupied seats on the platform and took a prominent part in the proceedings, but, as the Chairman remarked, in terms of satisfaction, nearly half the audience—an enthusiastic and practically unanimous one—belonged to the fair sex. The chair was occupied by the president, Dr. Charles R. Drysdale, who, in his opening address, enumerated the principles and objects of the League, pointing out that the population had a steady tendency to increase beyond the means of subsistence, and that this could only be prevented by two means—either by destroying the lives in existence or by limiting the size of families by the general adoption of restraining checks. (See list of specialities.) Dr. Malthus advocated late marriages for women, but long abstinence from marriage led to much disease and vice, whereas early marriages with limited families meant social happiness and domestic comfort. It should be regarded as a grave offence for persons to bring into the world more children than they could properly house, feed, clothe, and educate. As the free and open discussion of this subject was of vital importance to the welfare of the people, he claimed that it should be unfettered by legislation. At present no one of these propositions was accepted by the mass of the population, but since the days of John Stuart Mill and Charles Darwin a great advance in public opinion on this question was evident. Especially since 1877, when the late Charles Bradlaugh and Mrs. Besant were prosecuted, was this progress apparent, and most markedly in



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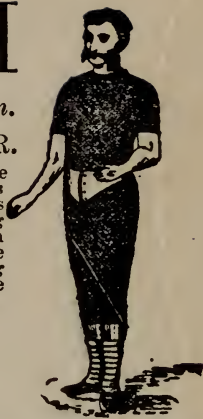
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richer districts like South Kensington, had the necessity of restricting families been felt. Some of the leaders of the Social Purity movement, who had most bitterly opposed the propaganda of the Leagues immoral, had begun to admit that after the birth of three or four children it was wrong for parents to add to the number of families, but the clergy still assumed an attitude of disapprobation towards the League. Certain advocates of Social Purity taught that no conjugal relations should take place between married people save for reproduction of the species, and inveighed against the innocent practices of the French, threatening with fine and imprisonment reformers like Mrs. Besant and Dr. Henry Allbutt. It was said that neo-Malthusian practices were injurious to both husband and wife, but this was denied by the able doctors of Paris. Over population was by far the most important factor in poverty, and some of the leading Socialists were beginning to admit this. He urged all present to unite in putting an end to the conspiracy of silence which prevented the poorer classes from learning the truth on this momentous subject.

Mr. John M. Robertson moved the first resolution, declaring the propaganda of the League worthy of support. Unless the increase of population were restricted the adoption of the eight hours system would not benefit the working classes. Limitation of families would mean a larger net population with a lessened death rate, as the parents of small families would be able to rear their offspring in greater health and comfort; it would reduce the wretchedness of the struggle for existence. In large families fresh children were unwelcome arrivals, and parents contemplated with a certain relief a child's death. The foul accusation was brought against the League that it led to impurity and immorality; it was not only false, but was not sincerely believed in by those who made the assertion.

Dr. T. R. Allinson, who was received with cheers, seconded the resolution. He advised parents to have few children and healthy ones, at three to four years' intervals, while boys should predominate. He denied that neo-Malthusian practices were injurious to health, whereas, when wives refused all marital relations, their husbands were often led into vice and incurred risk of disease. He urged that men and women should be fully informed on the subject, and they would thereby escape much misery and poverty. As to the risk of immorality by making these matters known, it was notoriously the uninformed girl who got into trouble, and not the one with a knowledge of the world.

Dr. Alice Vickery supported the motion in a clear speech bristling

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with statistics. She said women should learn to be satisfied with two children to a family until grinding poverty was removed.


The resolution was carried with only two dissentients.

Mr. G. W. Foote moved the second resolution, claiming that the discussion of the population question should be free and unfettered. Although they were unmolested that evening, discussion was not free while laws existed which could be put in force whenever prejudice was aroused. Till the population question was settled, he had little belief in other social remedies. The line that public opinion should take would be, he thought, to sternly prohibit those physically unfit from propagating their kind and so increasing the amount of hereditary disease.

Mrs. Thornton Smith, in an eloquent address, supported the right of neo-Malthusians to speak from a free and open platform. She entirely disagreed with the suggestion often made that such meetings should be for one sex only. It concerned both sexes, although women were more interested than men, for they had to bear the pain and discomforts of bringing children into the world and of educating them.

The motion was carried, and a vote of thanks to the chairman closed the proceedings.

EXTRACTS FROM A JUDGMENT BY MR. JUSTICE WINDEYER.

 S it cannot be denied that the question propounded for discussion is of enormous importance, and that it is right to advocate in the abstract the expediency of checking the advancing tide of population, it appears to me impossible to contend that language which tells how this may be done is obscene, if it goes no further than is necessary for this purpose. Having carefully read the third chapter of the pamphlet, I see nothing in its language which an earnest-minded man or woman of pure life and morals might not use to one of his own sex, if explaining to him or her what was necessary in order to understand the methods suggested by which married people could prevent the number of their children increasing beyond their means of supporting them. If admitted, as it is, that the information, physiological and otherwise, can be found in medical works of an expensive kind, it cannot affect the character of the information for obscenity that it is given in a cheap form. Information cannot be pure, chaste, and legal in morocco at a guinea, but impure, obscene, and indictable in a paper pamphlet at

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sixpence. The information, to be of value in a national point of view as a safeguard from the miseries of over-population and overcrowding, must be given wholesale to the masses likely to overbreed. The time is past when knowledge can be kept as the exclusive privilege of any caste or class.

* * * * *

Let anyone inquire amongst those who have sufficient education and ability to think for themselves, and who do not idly float, slaves to the current of conventional opinion, and he will discover that numbers of men and women of purest lives, of noblest aspirations, pious, cultivated, and refined, see no moral wrong in teaching that it is wrong to bring into the world children to whom they cannot do justice, and who think it folly to stop short in telling them simply and plainly how to prevent it.*

HINTS AND SUGGESTIONS TO THE UNMARRIED.



TRUE Morality demands that chastity must be observed until marriage. Indulging in sexual intimacies before marriage degrades both men and women (especially women), and frequently lays the foundation of a miserable life. Shakespeare says :—

. . . Weigh what loss your honour may sustain,
If with too credent ear you list his songs,
Or lose your heart ; or your chaste treasure open
To his unmaster'd importunity.
Fear it, Ophelia, fear it, my dear sister,
And keep within the rear of your affection,
Out of the shot and danger of desire.
The chariest maid is prodigal enough,
If she unmask her beauty to the moon.

—“ Hamlet.”

“ DEAR SIR,— . . . I am in serious trouble. . . . Like many another foolish girl, I have, under promise of marriage, yielded to the wishes of the man I loved, and now find myself deserted, and, unless I can get help from you, with the prospect of, in a few months, bringing into the world an innocent being to share my disgrace and shame. Oh, Dr. Foote, for the love of heaven,

* See list of books, “ Is Limitation of Family Immoral ? ”

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help me ! You know how this disgrace may be averted ; help me and I will bless you to my dying day. I am the support and comfort of a widowed mother. This will kill her if she ever knows it ; rather than let her know it, I will end my own life ; and she must know it unless you tell me what to do ; I will not live to bear this shame. I never meant to be wicked—I loved him so—and it is awful for me to bear alone—I *cannot* and *will not*.”—“Radical Remedy in Social Science,” p. 120.

DR. FOOTE says : “These letters have often drawn tears to my eyes ; for while the trembling hands that penned them importuned with the most touching eloquence for relief, neither pecuniary compensation nor the deepest and most heartfelt sympathy could induce me to extend the criminal aid so frantically sought. . . . Most gladly would I have lifted the wretchedness from the breaking hearts of those who have been plunged into misery through the treachery of bad men, or the terrible mistakes of those otherwise good, had I not entertained the greatest abhorrence to this crime against Natural and moral law. . . . Those who fall into trouble of this kind will greatly spare my time and mental tranquility by not presenting cases which my resolutions prevent me from touching.”—“Plain Home Talk,” pp. 776-7. [This remarkable book should be in every home. (See list.)]

“You may be somewhat surprised, Mr. Acton, by the statement I am about to make to you, that before my marriage I lived a perfectly continent life. During my university career, my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking that I mastered them ; but it was, however, by great efforts. I was obliged to take violent physical exertion ; I was the best oar of my year, and when I felt particularly strong sexual desire, I sallied out to take more exercise. I was victorious always ; and I never committed fornication ; you see in what robust health I am, it was exercise alone that saved me.”—“On Reproductive Organs,” pp. 15 and 16, by Dr. Acton.

JUSTICE MATHEW, in opening the Somerset Assizes at Wells, on May 15, 1890, told the grand jury that it was deplorable to notice how utterly unconscious young children often appeared to be of what was wrong in the cases in which they were implicated. The time had come for plain speaking to children ; they must be warned of the temptations which beset them. He could understand how those who had charge of the young should desire to abstain from those

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subjects, thinking it was desirable young children should not know anything of them ; but ignorance was not innocence.

DR. CARPENTER says that "he has frequently been assured that great application to gymnastic exercises diminishes for a time the sexual vigor, and even totally suspends desire." "The *sexual* secretions themselves are strongly influenced by the condition of the mind. When it is frequently and strongly directed towards the objects of passion, these secretions are increased in amount, to a degree which may cause them to be a very injurious drain on the powers of the system. On the other hand, the active employment of the mental and bodily powers on other objects has a tendency to render less active, or even to check altogether, the processes by which they are elaborated." He adds the following in a note :— "This is a simple physiological fact, but of high moral application. The author would say to those of his younger readers who urge the wants of Nature as an excuse for the illicit gratification of the sexual passion, 'Try the effects of *close mental application* to some of those ennobling pursuits to which your profession introduces you, in combination with *vigorous bodily exercise* before you assert that the appetite is unrestrainable, and act upon that assertion.' Nothing tends so much to increase the desire as the continual direction of the mind towards the objects of its gratification, especially under the favoring influence of sedentary habits ; whilst nothing so effectually represses it as the determinate exercise of the mental faculties upon other objects, and the expenditure of nervous energy in other channels."—"Principles of Human Physiology."

HINTS AND SUGGESTIONS TO THE MARRIED.

Having been asked for some rule of conduct in the marital relation, I give the following extracts.



IT is a well-known fact that the highest degree of bodily vigour is inconsistent with more than a moderate indulgence in sexual intercourse ; whilst nothing is more certain to reduce the powers, both of body and mind, than excess in this respect.—"Principles of Human Physiology," by Dr. Carpenter, 7th edition, page 827.

There is nothing, perhaps, in which constitutions differ more than in the amount of sexual exercise they can severally bear . . . Although it is difficult to give any general rule in a matter in which different constitutions vary so much, yet it may perhaps be said that about

twice a week is the average amount of sexual intercourse of which the majority of those who live in towns are permanently capable without injury ; while for the delicate, once a week, or even less, may often be sufficient. But each individual should be guided by his own sensations ; and whenever he feels at all exhausted or enervated by sexual indulgences, he should recognise that he has exceeded his natural powers, and practice greater moderation No man should allow himself to be tempted to exceed his true powers . . . nor should any woman permit so grave an error We should have a careful consideration for the health and happiness of others, as well as ourselves, and never allow our partner to overtask his or her energies for our own gratification.—From “Elements of Social Science,” pp. 84 and 85. (*Everyone should read this book.*) Dr. Foote’s “Plain Home Talk” contains advice on this, as well as on other matters. See list.

“IN the matrimonial state the hearts are tied, but the bodies are free. You owe fidelity to each other, but not complacency. Neither of you is permitted to violate the vow of fidelity ; but neither of you is obliged to go against inclination in complying with the other’s desires. If it be therefore true, my dear Emilius, that you would willingly continue in the character of a lover to your wife, let her always be your mistress and her own ; be a fortunate but respectful lover ; obtain all from affection and exact nothing from duty ; and let the smallest favours be always considered, not as a matter of right, but as a gracious indulgence. . . . Let each of you have the power of your person and caresses, and be at liberty to dispose of them only when that is agreeable to both. Remember that even in matrimony the pleasure is not lawful but in the case of mutual desire. Be not afraid, my children, that this law will keep you at any distance ; on the contrary, it will prevent satiety and render you more solicitous to please. Confined solely to each other, nature and love will always bring you together.”—J. J. ROUSSEAU, “Emilius,” book v.

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